THE DRVNKARDS CVP.

By Maſter HARRIS, Paſtor of *Hanwell*, and Bachelor in Diuinitie.

ESAY 5.22.

Woe vnto them that are mighty to drinke wine, and men of ſtrength to mingle ſtrong drinke.

Quæ in veſtris laudabilia ſunt laudo & prædico, ſi quæ reprehendenda ſunt(vt emendentur) vobis, & alijs amicis meis ſuadere ſoleo, hoc non eſt detractio ſed attractio. *Bern. Apolog. ad Guliel. Abbat.*

AT LONDON
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BODLEIANA · BIBLIOTHECA

TO THE RIGHT HONORABLE, AND RIGHT

Worſhipfull his Maieſties Iustices of the Peace, neere about *Hanwell* in *Oxfordſhire*: *the Author wiſheth euerlaſting happineſſe.*

RIght Honourable, and right Worſhipfull, may it pleaſe you to heare whileſt I giue my reaſons: firſt, for the publiſhing: ſecondly, for the dedicating of this ſmall worke to your honourable ſelues.

Two great Commanders ſend theſe papers (to diſpatch the firſt) to the preſſe, Hope, and Feare; hope of doing ſome good, wher- 1
of I leſſe deſpaire now than heretofore, ſith alreadie ſome encouragement is giuen, and the Drunkards diſeaſe not found beyond Gods cure.

Feare, leſt this our Countrey be ouerflowne, with 2
drinke firſt, and with plagues next, if we in the Miniſtery, and you in the Magiſtracie hold our ſelues ſtill quiet. The ſinne now vnder cenſure, hath (I know) been often encountred, both with the Word and Sword: but (I know not how) Hydra-like it gaines head by its wounds, and ſprouts faſter, and ſpreads

farther by cutting like a pruned hedge. There is (they ſay) an Art of drinking now, and in the world it is become a great profeſſion; there are degrees and titles giuen vnder the name of Roring boyes, damned crew, &c. there are lawes, and ceremonies to be obſerued, both by the firſts and ſeconds, &c. there is a drinking by the foote, by the yard, &c. on the dye, on the knee, &c. a drinking by the dozzens, by the ſcores, &c. for the wager, for the victorie, man againſt man, houſe againſt houſe, Towne againſt Towne, and how not? There are alſo tearmes of Art, fetched from Hell (for the better diſtinguiſhing of the practitioners) one is coloured, another is foxt, a third is gone to the dogs, a fourth is well to liue, &c. but none is drunken, that is as odious here, as Adulterie in that ſtate, wherein no body is chaſte.

Theſe vnſufferable abuſes abroad, made me to thinke of home, and reſolue of meeting the enemie vpon the frontiers, rather than in our Townes, and of repelling him timely, rather than of truſting to a *firmæ electione*, when he had gotten poſſeſſion. The truth is, wee are rather too late, than too early; our Townes are already ſurpriſed, our men ſo wounded, that ſome reele in the ſtreets, ſome are taken vp little better than dead in the high wayes. In this ſurpriſall vnder mine owne view, it behoues me to doe the office of a watchman, and to blow the Trumpet: and thus I haue dealt truly with you in the firſt poynt, I expect neither profit, nor credit, nor thankes for my paines in this kinde: only I tooke the Philoſophers counſell, who wiſht me to price conſcience aboue applauſe. What may be obiected againſt my reſolution, my ſelfe foreſees, and the Reader in due place

Conſcientiæ ſatisfaciamus, nihil infamiæ laboremus. Seneca.

(leſt

(leſt this Epiſtle proue monſtrous for length) ſhall vnderſtand. Now for the ſecond, why this Sermon (ſuch as it is) ſhould flie to you, it is not hard to diuine, your intereſts being ſo iuſt and great both in the man, and matter: for my ſelfe, I acknowledge my debt to be great, as to ſome of your ranke on the other ſide the ſhire, ſo to you all generally on this: my place binds me to call vp ſome of you, and for the reſt, kindneſſes receiued are bonds alſo. I am not ignorant how ſome of you haue pleaded my cauſe more than once, when my ſpeeches with *Hannibals* haue bin charged with two ſore faults, *viz.* for being too true, and too free: neither may I forget, what iourneyes, and paines, haue bin vndertaken to do me good by others, and what acceptance my poore paines and perſon haue found with all. All which curteſies I know not how otherwiſe to anſwere, but only by acknowledging the debt, and by admoniſhing you of a duty. For the matter, I know not at what bench to commence a ſuit againſt Drunkards, if not at yours; you are as ſtakes in a hedge, that muſt keep al from reeling, the Captaines of the Prouinces that muſt giue the victory, and the very men to whoſe cognizance this abuſe moſt properly belongeth, to you (me thinks) I may apply the words of *Mordecay*, If you altogether hold your peace at this time, deliuerance ſhall be from ſome other place, but you, and your fathers houſes ſhall be deſtroyed, &c. And who knowes whether you are come to this honour for ſuch a time as this? Yea, wherefore hath God aduanced you, your Prince entruſted you, wherefore haue you taken vpon you the place, name, oth, of Iuſtices, but for ſuch like ſeruices? Perhaps you will tell me,

Sr. W.P.

Sr. T.Ch.

that we in the Miniſtery are in ſome part of a fault, for not crying downe the ſinne, and catechiſing our people better. If ſo, mine anſwer is ingenuous: I am content to owne ſome part of the blame, ſo you will paſſe an equall ſentence betwixt all offenders. I will not excuſe our ſelues, the Commons, the poore, vnder-officers, &c. nor can I on the other ſide excuſe the behauiours of two many Gentlemen. I am deceiued, if foure things in ſome of them, haue not bin ſome occaſion of drunkenneſſe in this Kingdome.

1 The firſt is want of Hoſpitality: time was, when the poore traueller was ſure to finde in moſt Townes of marke, two Innes to drinke at; the one the Manner-houſe, the other the Parſonage houſe: now men are knowne by their houſes, not the houſes by the men (as one of that ranke complaines): the Maſter of the houſe flies, and ſometimes carries behinde him a peece of the Church too; and by this meanes the Mannour is without drinke, the Parſonage without mault, and then what followes? trauellers muſt needs haue drinke, therefore there muſt be Alehouſes; and what will follow next, who knowes not?

Hæc vobis, non de vobis, vt ali. Bern.

2 The ſecond is, want of vpholding tillage and huſbandrie, work the husbandman out of his dwelling, (either by turning him to a rack-rent, or by ſending him to looke a dwelling in ſome market towne) and what becomes of him? either he turnes Badger, or Maultſter, as knowing none other trade; which two callings ſymbolize very much with that of the Alemans: and how many by their Landlords are thus vſed? Our bigger townes (which by this meanes like *Antiochus* his Armie, are fuller of mouthes than hands) are ſtrong euidences.

The

The third is want of gouernment in particular families: were I to seeke a Tobacconist, I would as soone looke him in a Gentlemans house, as in any mans. In truth, where more abuse, than in some such places? who more outragious in Innes, Tauernes, Alehouses, than either the master or the men? If only Tinkers, and Pedlers, and beggers frequented such houses, a Constable, or officer mought be heard, an In-keeper might be master of his owne house: but drunkennesse finds such friends and patrons, that neither the one, nor the other sort dares speake a word. 3

The fourth and last thing more neerely concernes your own callings, and that is want of due seueritie; the goodnes of your natures, & educations, enclines you to mercie; a most sweet grace, if it be not mistaken, and misplaced: but (alas) tis no mercie to suffer Locusts to eate vp the childrens bread, and to turne in swine to the labourers drink. I am heartily sorrie to see how many good natures are deceiued with this counterfeit of mercie, when Iustice should take place against both places, and persons offending. Hath any man offended? If he be poore, tis mercy to spare him; if great, tis pitie to disgrace him, hath any house. Alas, if you pull downe their signe, they cannot liue, the towne must keepe them: so mercie keepes vp signes, and (which is worse) sets them vp too. Hath a seruing-man spent his strength & time? tis mercy to make him a passe, and giue him a license to sell Ale: hath he bin wild, and dishonest? in mercie license him, to keepe him true and honest: as *Iulius* made one Cardinall, to keep him sound and vpright. Now surely a Cardinals hat against heresie, and a signe-post against dishonestie, are medicines much 4

Iulius 3.

much at one. Oh ſtiffen your ſelues againſt this melting counterfeit, and ſuffer not the cries of a ſwine, the entreaties of a ſeruant, of a friend, of a Gentleman, of a fellow Iuſtice, to tye your hands from ſmiting a ſin ſo prouoking. The Lord in mercie, both to you and vs, hath confined you (ordinarily) to your owne Countrey and Countie, hee hath giuen you with good *Vzziah* to loue husbandrie, hee hath wrought in you ſome deale of care of your owne families, ſome zeale for the common good: you haue proceeded to ſome degrees of roundnes againſt this ſin, we thankfully acknowledge what is done, & crie ſtill in your eares, as the Smith in the Landgraues, when he thought him too milde, *dureſcite, dureſcite.*

There is a cruell mercy, ſaith one; there is a pious crueltie, ſaith another: reiect that, embrace this yet more and more: and (if it be poſſible) eaſe the Lord of contempts, his Anoynted of complaints, your Countrey of a burthen, your ſelues of trouble and of danger. You often complaine of baſtardies, ſheepſtealers, hedge-breakers, quarrellers, and the like: will you be eaſed of theſe diſeaſes? Beleeue it, theſe gather into the Alehouſe, as the humors doe into the ſtomacke againſt an Ague-fit; take them there, driue them thence with ſome ſtrong Phyſicke, and you heale our Townes and Corporations of infinit diſtempers all in one. I haue exceeded, I craue pardon, and beſeech the Lord to make you ſtill and ſtill to doe worthily in Iſrael.

In all Chriſtian ſeruices to be commmanded,

Rob. Harris.

TO THE HONEST READER.

READER, I must now be beholden to thy patience, not onely for the manner of writing, but for the matter written off. To declaime against such a sinne, in such an age, and such a Church, will seeme a practice needlesse, vnmannerly, vnseasonable, all in one: needlesse, because enough is said already of this argument: vnmannerly, because it is an ill bird that defiles her owne nest; vnseasonable, because experience hath taught vs (in many a Feuerdentius *and* Fitzimond), *how ready the Papist will be, to cast the shame of some vermine into the face of our whole Church. But giue leaue to answere all in order.*

1. *To the first, I answere by way of grant; it is true, others haue written of the same subiect: secondly, by way of instance; I haue not seene their writings, nor are they very obuious: if they were, yet such a disease needs a Counsell, and Colledge of Physitians.*

2. *To the second thus: first, I know no Church vnder heauen fuller of learning and holinesse, than ours in England: secondly, neuertheless, I know no field, but it hath weedes, no floore but it hath chaffe, no mine but it hath drosse, no body but it hath excrements: and thirdly, to reproue these as freely, as they shew themselues clearely, was once the practice, and honour of our Fathers; and therefore no errour in vs now, so long as we rather plaster open blaines, than discouer secret slips.*

See the Prophets and Apostles, and Fathers of both Churches. *Non arcana retego, &c. Tert.*

3. *As to the third: It were pittie if vice might not correct ſinne. Romaniſts fault our diet: aske them what they were,* [a] *who hold ſobriety to bee none other thing than humour and ſingularitie,* [b] *religion and good fellowſhip to be termes conuertible? aske them of what age and ſect their* [c] *Poets ſpake, when they ſpake moſt againſt drunkenneſſe.*

Aske them whether intemperancies of this nature, be not (by their [d] *Caſe diuinity) to be ranked amongſt venials; and more particularly, whether there were not a* [e] *Schoolman too, who at al aduentures, would make drunkenneſſe veniall.*

Aske them whether they neuer viewed the head and the belly of their owne body, and whether (not to ſpeake of inferiours) they neuer heard of one Nicholas *the fifth, or* Leo *the tenth, or* Iohn *the twelfth (aliàs the thirteenth). Surely theſe Popes were merry fellowes in their generations, chiefly the laſt, who had a great deale of wrong, if he neuer drunk a health to the* [f] *Diuell himſelf. Thus if theſe open their mouthes, thou knowest how to ſhut them againe: for thy ſelfe and others (that be ingenious) more words need not; I haue ſaid doe thou reade, and ſo remaine mine, as I*

Thine in the Lord

Rob. Harris.

Hanwell, April 22.

[a] *Si caſtus alicuius aut frugalis in collegio: ſingularis, inſanus, &c. dicitur. Clemang.*

[b] *Ibi maior putatur religio, &c. Bern. ad Will. Abb. Clun.*

[c] *Ebrietas placet, &c. & O monachi veſtri ſtomachi, &c.*

[d] *V. Azor. Agraphys and others, &c.*

[e] This is ſaid to be Bonauenture: *v. ſr. White,* of whoſe truſt I take this laſt.

[f] *V. Luitpr. l. 6. per tot.*

THE DRVN-KARDS CVP.

Eſay 5.11.to 18.

Verſ.11. *Woe vnto them that riſe vp early in the morning, that they may follow ſtrong drinke, that continue vntill night till wine inflame them.*

12 *And the harpe and the viole, the tabret, and pipe, and wine are in their feaſts: but they regard not the worke of the Lord, neither conſider the operation of his hands.*

13 *Therefore my people are gone into captiuitie, becauſe they haue no knowledge; and their honourable men are famiſhed, and their multitude dried vp with thirſt.*

14 *Therefore Hell hath enlarged her ſelfe, and opened her mouth without meaſure: and their glory, and their multitude, and their pompe, and he that reioyceth, ſhall deſcend into it.*

15 *And the meane man ſhall be brought downe, and the mighty man ſhall bee humbled, and the eyes of the lofty ſhall bee humbled.*

16 *But the Lord of Hoaſts ſhall be exalted in iudgement, and God that is holy ſhall be ſanctified in righteouſneſſe.*

17 *Then ſhall the Lambs feede after their manner, and the waſte places of the fat ones ſhall the ſtrangers eate.*

AS before, ſo here we receiue ſome Sermon notes: the Preacher is *Eſaiah*; the hearers, *Iudah* and *Ieruſalem*; the Sermon, worthy ſuch a Teacher, an incomparable Prophet: trace him, and you ſhall find him ſtill like his noble ſelfe, moſt pithy and power-

full in his applications.

1 As for his Auditorie, Iudahs ſinnes admit a double aggrauation; one from Gods vnutterable kindneſſe vnto them, deliuered in a ſtately manner, in the forefront of this Chapter.

2 Another, from the qualitie and multitude of their tranſgreſſions againſt him, diſpatched in the reſidue. Theſe ſinnes of theirs, for number, prooue many; for nature, heauy. The Prophet hauing firſt wrapped them vp in a parable, now vnfolds them, and ſo makes good the generall charge by particular inſtances. The firſt Inſtance againſt them, is, an vnſufferable abuſe of their wealth and plenty, partly in the getting, and partly in the ſpending. In the getting, they ſerued no other maſters than theſe, Couetouſneſſe and Ambition; ſtill hauing, ſtill crauing; and therefore they ſhould receiue no better wages, than emptineſſe and baſeneſſe. In the ſpending, they were as riotous, as in the gathering, couetous: and of this latter ſinne they are now indited. Where firſt our Prophet layes downe the offence; ſecondly, paſſeth ſentence. The offence is in a word, abuſiue drinking (the abuſe of eating not excluded, as appeares, verſ. 17). This ſinfull drinking is deſcribed by the matter, wherein the failing was, and by the cauſes and effects thereof. The cauſes or parties offending, are ſet forth by three actions; firſt, they riſe earely, and are vp in the top of the morning on this errand, wherein they are but too too diligent, and vnſeaſonable, contrary to the rules of temperance and cuſtomes (as it ſeemes) of their owne countrey.

Verſ. 1. to 8.

Verſ. 8.

Verſ. 9. 10.

Verſ. 11.

V. Sanct. ad locum.

Secondly, being vp, they like not loſſe of time, they purſue (ſaith the text) the liquor from cup to cup, from houſe to houſe, from towne to towne.

Thirdly, when they are at it, they are no flinchers, they ſit by it from morning to euening, or (as the words will alſo beare it) from one dawning of the day to another, they ſit compaſſe: theſe be the parties ſpoken off, and ſpoken againſt, vnder the name of drunkards, if *Eſay* can iudge.

And ſo *Muſcul. ad loc.*

The ſecond thing, is the matter and ſubiect of this abuſe)

[*ſtrong*

[*ſtrong drinke and wine*] the fruite of the vine, and of other both trees and graines: for the Prophets word is very large, and containeth all drinkes of ſtrength beſides wine (in this place), whether ſimples or compounds, whether of fruits (ſtrictly ſo receiued) or of corne; as Cydar, Perry, Beere, Ale, &c; none of theſe came amiſſe, ſo they were of ſpirit, only becauſe they drunke not out of neede, but luſt; not for health, but delight; therefore they would haue it right: and this is the ſecond thing. שכר

In the third place follow the effects (at leaſt, companions) of this miſplaced drinking.

Wine (thinke the ſame of other liquour according to their ſtrengths) inflames or purſues them. Indeed it doth both; it inflames the bloud, and caſts into feuors (as the word would ſeeme to import); it inflames the ſoule, and fills that with luſts as hot as hell; it inflames the whole man, and cauſes a dropſie and ſtrange thirſtineſſe; and withall, it purſues the man as faſt, as he purſues it, forſing him ſtill vpon more and more, and filling him with thoſe ſuckers and horſe-leaches, that neuer ceaſe crying, Giue, giue. 1 דרך

Wine (and drinke) thus abuſed, carried a man quite out of his reaſon and occaſions, and makes him ſo ſenſuall, that hee ſhall mind nothing but his luſts, the Harpe, Viole, &c. 2 Verſ. 12.

Their drinke or feaſt (ſo the Hebrewes call their feaſts in thoſe hot parts), where more was drunke than eaten, ſo with greater reaſon may *Eſay* call the drunkards banquet, whoſe bread and fleſh, whoſe firſt and ſecond courſe is drinke, and little elſe than drinke: as if he ſhould ſay; They feede vpon pleaſures; after drinke, they call for muſicke; after one Inſtrument, for another; the harpe for my money (ſaith one) the violl for me (ſaith a ſecond), the more the merrier (ſaith the third); all, all, lets haue as many Inſtruments here, as *Dauid* made for the Houſe of God (ſay the reſt), and lets bee merry, and hang ſorrow. Thus wine ſets men vpon a merry pinne, ſo that they care not what they ſpend, what they doe to giue fleſh content. *Ec.* 56. *vlt.*

Thirdly, this makes a man vtterly forgetfull of God, ſo

that neither the workes, nor working of his hands be regarded, that is, neither ſhall the Lord be acknowledged in the firſt making, nor regarded in the preſent diſpoſing of his creatures, either by way of mercy, or of iudgement. Drinke will beſot, that a man ſhall haue no leaſure or power to conſider, by whom, and why theſe creatures (thus abuſed) were made; by whom and why they are either multiplied or ſubſtracted: but the drunkard being drowned, and buried in wine, and mirth, layes downe all thoughts of a God, of a Iudge, and ſets all at ſixe and ſeuen.

Thus you haue the ſinne, and ſinners here endited. This Noble-man, this man of God, hauing thus followed them through all their haunts and Ale-houſes, and told them from point to point, what they did and ſaid in the middeſt of all their cups and quaffings; now riſes vp, being full of the ſpirit of the Lord, and iudgement of his God, and proceedes to ſentence.

The ſecond part of the Text.

THis ſentence was in groſſe propoſed in the entrance; ſo ſoone as *Eſay* thought vpon theſe beaſts, fier was in his bowels, and he diſcharged a woe vpon them: but now hee deſcends to particulars, and enlarges his woe in this ſort.

Verſ. 13. Firſt, he reſumes and repeates the cauſe of their miſery, as Iudges vſe to doe, when they giue ſentence [*therefore*], and [*becauſe they haue no knowledge*]; that is, for their riot and exceſſe (together with the companions and effects thereof) which hath reſolued it ſelfe into vtter brutiſhnes, in ſo much that they haue out-liued all vnderſtanding; for this cauſe (ſaith the Lord by his Prophet) Ile puniſh them.

Secondly, he deliuers the ſentence in the parts and effects of it; the parts and parcels of the puniſhment and ſentence are three: Firſt, *captiuitie* (the ſtorme that fell vpon their kinſmen of Samaria, much about this time); this they were as ſure of, as of the coates on their backs; and therefore the Prophet ſpeakes accordingly [*they are gone*, &c].

Secondly,

Secondly, ſcarcitie and famine, the ordinary companion of warre, and harbenger (if not attendant) of captiuity.

Thirdly, death, which vſually followes the Campe, and raines in that Citie, which the enemy hath blockt vp, or begirt with ſouldiers. Theſe are the particulars of their puniſhment and ſentence; which how they were made vp, they poore ſoules felt, and we may reade. For the famine and peſtilence, *v. Ioſ. antiq. l.10.c.10*

The laſt thing followes, the effects of this doome and execution.

Firſt, in reſpect of the delinquents, the Inhabitants of Ieruſalem and Iudea, euen the chiefeſt of them. Verſ.14.

Secondly, in reſpect of the Lord who cenſures them. For the execution of theſe, *v. Iter. and Kings.*

Thirdly, in regard of the creatures by them abuſed, which ſhould feede themſelues and others, according to the firſt inſtitution, and not be any longer, either ſubiects of vanitie, or inſtruments of euill; contrary to that goodneſſe, which the firſt creation, and diuine inſtitution put vpon them. Verſ.15. Verſ.16. Verſ.17.&c.

Thus you ſee the heads of a Prophets Sermon: had you heard this Orator himſelfe preſſing theſe things in his owne words, with his owne affections, your hearts would haue melted in your bodies: but we muſt doe as we may. For the manner, and for the matter, we will not dwell vpon all that is offered, but haſten to that which (after the Prophet) is by vs chiefly intended. He begins (you ſee) with a woe; and though he were a Courtier, and a Maſter of ſpeech, to whoſe elegancies, the roarings, and rowlings of *Demoſthenes* do no more anſwere, than the confuſed noiſe of waters in one age, to the ſweete voyce of Harpes in another in *Iohns* Reuelation: yet he knowes how to curſe as well as bleſſe, chide as well as comfort; and can ſpeake warre to a rebell, as well as peace to a friend; and if this were no impeachment, either to his breeding, or his writing (who therein neuer met with his match, vntill Saint *Paul* ſet pen to paper for Rome) I ſee no reaſon, why any Teacher now ſhould be reputed rude in ſpeech and behauiour for the like practiſes vpon the like occaſions. Chap.14.

Againſt, we ſee in this moſt heauenly Teacher, a woe in readines

readineſſe for euery diſobedience, a woe for the oppreſſor, verſ.8. a woe for the preſumptuous ſcorner, verſ.18.19. a woe for the vnrighteous Iudges, verſ.20. a woe for the proud, verſ.21. a woe for the drunkard, verſ.22. as here, ſo that euerie ſinne hath its burthen; and if one alone will make one wofull, what will many? what all? when they meete in one.

And ab. more. Thirdly, *Eſay* deales not his woes and blowes, at randome fighting (as they ſay of ſome) in the darke, but as a valiant champion, he encounters the enemy in the face, and oppoſes to the ſinnes of his time & nation, with greateſt vehemency; and herein indeed lies the wiſdome and faithfulneſſe of a Teacher: then, and onely then ſhall he prooue himſelfe ſincere and vnpartiall, when he ſhall hold his courſe in the heauens (where being a ſtarre he is placed), notwithſtanding the encounters of contrary orbes and motions; vpon this ground *Eſay* then, and I now, ſet vpon this monſter, drunkenneſſe, it being now as ſhameleſſe, as then it was feareleſſe; paſſing therefore all other particulars, lets faſten vpon that, which the words doe with their fulleſt ſtreame carry vs vnto, and there confine our ſelues to this one propoſition. Abuſiue drinking is a very dangerous ſinne. This point requires no great ſtore of paines or words for explication, wee are all agreed thus farre. Firſt, that euery action of nature, both as it is an action, and as it is naturall, is good. Secondly, that the very ſame action, which is in it ſelfe naturally good (being miſplaced, and ill-managed) becomes morally bad. Of this nature is the action now in queſtion: Man is no more to be faulted for drinking, than for thirſting, than (in ſhort) for being a liuing and a ſenſible creature; only actions of this kind (being not ſimply and abſolutely good, but in a reſpect) may eaſily and accidentally become bad. Drinking then is not ſimply condemned; but (ſo) drinking: that is, ſuch drinking as *Eſay* ſpeakes of (in a word) abuſiue drinking: but of the words enough. For confirmation of this point, me thinks we need not ſay any thing, if it be a ſinne (ſo) to drinke, then muſt it needs be dangerfull; and if it be the abuſe of a good thing,

Doct.1. propounded.

Doct.2. expounded.

V. Chryſ. ad pop. Ant. hom. 71. & alibi, vinum Dei opus eſt. ebrietas diaboli.

Doct.3. confirmed.

thing, then will it alſo proue ſinfull: but it muſt be a very faire Print that the Drunkard can reade, and proofes muſt be very cleare, elſe he cannot taſte them (ſo I ſpeake, becauſe he weares his eyes in his tongue), and therefore we muſt ſtand to proue the ſnow to be white, and to ſhew, that howſoeuer drinking be needfull; yet the abuſe of drinking is both ſinfull and hurtfull, nay, exceeding perilous.

Thus then wee firſt reaſon from authoritie. That which God curſes, and ſmites with heauy iudgements, that is a dangerous ſinne; hee both curſes and ſmites diſordered drinkings, therefore this is a dangerous ſinne. The curſe we may find written in blood, in many places of the Word; Woe to drunkenneſſe (ſaith *Eſay*): Woe (ſaith *Habacuck*): Woe (ſaith *Salomon*): Howle you drunkards (ſaith *Ioel*): Weepe yee feaſt-mongers (of this kind) ſaith *Iames*. And which of Gods ſeruants hath not a woe in his mouth to throw at this ſinne? The iudgements and executions we meete with all, in ſtories of all ages, and writers of all ſorts: but what ſhould we runne into particulars, when we find and perceiue two worlds of people to fal vnder ỹ curſes due to this ſin in part. Abuſiue drinking holp to drowne the firſt world, as the ſtory tells vs; they eate, drank; they did theſe things vnſeaſonably (when God called to mourning), exceſſiuely, more like beaſts than men, continually paſſing without breathing from one to another (as S. *Luke* elegantly deliuers it). In ſumme, they dranke (for our purpoſe) diſorderly, therefore God ſaid, ſatiate your ſelues with liquor (whereof you haue been euer ſo thirſtie) and choaked them with a floud; and as it haſtened the deſtruction of that world, ſo will it of this (as our Sauiour vpon the like premiſſes inferres the like heauy concluſion in the ſame place); nay, this ſinne will kindle flames of hell in the drunkards ſoule, and will cry to heauen for his barment there, 1. Cor. 6. and therefore ſure it is dangerous. 1 Hab. 2. Ioel. 1. Iames. 5. Matth. 24. τρώγειν. Luke 17. Matth. 24. 2

Againe, that practiſe which blind nature abhorres and deteſts, muſt needs be very odious and perilous, now ſuch is the diſorderly vſe of drinke, nature loathes it and trembles at it, as might be ſhewed (if needfull) by the Lawes and conſtitutions

ſtitutions of all States and Gouernments, that haue been thought worthy remembrance, by the teſtimony of the looſeſt and moyſteſt naturaliſts, the very Poets, the very Greeks who haue condemned ſippings and drinkings, as well as drunkenneſſe.

V. Stobe, for the Greeke Poets.

Laſtly, by the verdict of the drunkards owne conſcience, which fills his face with ſhame and bluſhing, when he is called by that name, and makes him quake at the ſinne it ſelfe, till hee hath laid this his keeper to ſleepe, and blowne out that little light, that is left in him, and deſperately drowned the voyce, and cry of nature, and yet (who knowes it not); nature hath no liuely touch or quick-ſight, the matter (alas) muſt be very groſſe that nature ſeeth foule and ſluttiſh, that ſhe ſqueams at, yet (behold) that nature (which out of blindneſſe ſwallowes ſo many flies) ſtraines at this, and therefore certainely it is no gnat.

From authoritie (Diuine and humane) we might paſſe to arguments of another kind, and fall vpon this ſinne with many weapons at once, reaſoning either from the generall thus: It is a great ſinne to abuſe any lawfull thing and good creature; therefore drinke. Or from the like thus; To abuſe meate to ſurfet, is grieuous; therefore drinke alſo: or from the contrary, or from the cauſes, or from the effects. But *Salomon* firſt, and *Eſay* ſince haue ſaued vs this labour; and it will be ſufficient for vs to tranſcribe their orations, and to heare them ſpeaking in their owne words. Firſt then *Salomon* hauing elſe-where let fall many diſgracefull tearmes againſt this ſinne, in his 23. Chapter he preſents vs with a full oration and inuectiue making for our purpoſe: the ſinne by him controled, is abuſiue drinking (verſ. 30.), the carriage and order of his ſpeech very artificiall: firſt, arguments are brought againſt it: ſecondly, anſwers are giuen to obiections that are made for it, the ſtile is very lofty and rhetoricall, the manner of his diſcourſe (ſtript of his flowers and colors) ouer and beſides diuine authoritie in euery word is this, diſordered drinking fills a man with all curſes and miſeries, naturall and ſpirituall, therefore it is to be ſhunned as moſt hurtfull;

Salomons oration againſt drunkenneſſe. Prou. 23.

hurtfull; this is, first, propoſed; ſecondly, proued from a particular enumeration and induction, &c.

In the generall, there is woe and alas, to euery abuſer of drinke: firſt, miſeries vnſufferable, and ſuch as ſhall cruſh (firſt or laſt) the tipler, and make him blow, and ſweate vnder them: the woe is not ſet downe in Gods booke, the (alas) will one day be fetched out of his ſides. Then in particular, this practice fils him with much ſinne againſt others, *viz.* drinke abuſed, doth breed brawles, and make quarrels: where the party dares bee bold, it makes him braule with neighbours, fellowes, hoſteſſe, ſeruants, children, wife, all; the drinke hauing bitten him, he runnes like a mad dog vp and downe, ſnapping at euery body; firſt, he ſhakes his owne people in his own yard, then all that come within the breath of him, hauing once fallen out with his owne wits and members (that one goes one way, and another another way) hee can agree with no body, but prooues raging mad, as a Heathen (after *Salomon*) could ſay. Verſ. 29. *Inſania voluntaria. Sen. ep. l. 12. ep. 48.*

Secondly, as he can il rule his hand, ſo worſe his tongue; fat cups oyle that ſo much, that it cannot ſticke; drinke doubles his eyes and eares, he ſees (in his conceit) all things double: but it multiplies his tongue beyond number; one drunkard hath tongue enough for twenty folke, and hath ſomewhat to ſay to euery queſtion and perſon; he is then a good Aſtronomer, Logician, Philoſopher; and what not? A Cunſtable, Iuſtice, Preacher, Counſeller, a King; and who not? What cannot he doe? what doth he not know? what will he not ſay? Any ſecrets are then reuealed, of friends, of wife, of ſtate; yea, his owne heart comes vp as eaſily, as ſome of his drinke, and you ſhall aſſoone perſwade a ſtone to ſpeake, as him to be ſilent; now he railes, now he ſcoffes, now hee lies, now he fawnes, now he ſweares, now he bans, and cannot be quiet till his tongue be wormed. *Facundi calices, &c.*

Secondly, as he is a foe to others, ſo no friend to himſelfe, whether ſoule or body be conſidered: for body, hee is moſt ſenſible of that; and therefore *Salomon* doth well to begin there: he drawes miſery vpon himſelfe from others, he cre-

ates misery to himself with out others. First,(saith *Salomon*) he hath causelesse wounds, needlesly procured, though deseruedly inflicted: he hath small reason to draw vpon himselfe hatred, shame, smart; there is enough abides him in Hell from heauen: but hee will cause his kindred to forsake him, officers to smite him, Cirurgions, Physitians, Iaylers, Bailiffes, and other Magistrates to be troubled with him, full much against their wills; there is no helpe, but hee must passe vnder the hands of priuate rulers, of publike Gouernours, both in Church and Commonweale; perforce he must to the whip, to the post, to the stocks, or else he prooues a Bedlem.

But is this all? No; though all men giue him passage, yet he will not to his graue in peace, he will doe on execution vpon himselfe, he will bleare his eyes(saith *Salomon*); is that the worst? then neuer care; he will sell two eyes, to satisfie one tongue: but that is not the worst, he meanes two things: first, that he distempers himselfe: secondly, that hee disguises himselfe. For the first: Who can recount the hurts that by this meanes come to the whole body, especially to head, stomack, liuer, and the more noble parts? who can recite the Rheumes, Goutes, Dropsies, Apoplexies, Inflammations, and other distempers hence ensuing? Beleeue a man in his owne art: The distempered body, the more it is filled, the more it is spilled.

ὁτόσον ἀνθρέψῃς μᾶλλον βλάψῃς. *Hipp. Apho.*

For the second: What one sinne more mangles and defaces Gods Image, and mans beauty, than this? how doth it dam vp the head and spirits with mud? blow the cheekes with wind? fill the eyes and nose with fier? lade the hands and legges with water? plague (in short) the whole man with the diseases of a Horse, the belly of a Cow, the head of an Asse, &c. and turne him into a very walking dunghill?

V. Plin. nat. l. 84. c. vlt.

Thus *Salomon* hath furnished vs with some reasons against this sinne: the drunkard now interrupts him(as one impatient of farther speech) before he can finish his oration: faine he would shift off all, and therefore moues euery stone: first,

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(if it might be) he would deny the fact: ſecondly, or (if that may not be) he will ſtand to his action, and make good his practiſe. For the firſt, thus he ſpeakes, what of all this? yeeld euery word that is ſpoken againſt drunkenneſſe to be true, grant it as bad, or worſe, than its made, whats this to me? the queſtion ſtickes here, who is a drunkard? for my ſelfe, I was neuer ſo gone yet, but I knew the way home, I could tell what I did, what I ſaid, &c. The diuine Orator anſwers (and his anſwere is alſo ours) They that tarrie long at the wine, they that goe to ſeeke mixt wine, they are the parties to whom the woe belongs, they are to be ranked with drunkards. Drinke then is not only abuſed when it turnes vp a mans heeles, and makes the houſe runne round, (as one ſpeakes) but when it ſteales away the affections, ſo farre, that a man cannot make too much haſte to it, take too much paines for it, ſpend too much time at it. Beleeue it, if a man drinke too much for his purſe, too much for his calling and occaſions, too much for his health, and quiet of bodie and minde, *Salomon* calles him a drunkard: yea a drunkard, though hee take not too much for his braines: for why? a man hath no more reaſon, or warrant, to drowne his time, his eſtate, his liuer, his ſtomack, &c. than his wits, & braines: nay, ſeeing in caſes of this nature, things are rather meaſured by the intention and affection of the doer, than by the iſſue and euent of things: why ſhould not a man be deemed a drunkard, for his inordinate affection to drinke, as well as an Adulterer for the like affection to his neighbours wife? Nor needs that trouble vs, which Philoſophers tell vs, that no man deſires drunkenneſſe: for the ſame may be ſaid of euery other ſinne: ſinne, as ſinne, in its owne colours and nature, is neither deſired, nor deſirable, but only as its diſguiſed, and offers it ſelfe to the vnderſtanding and will, in the likeneſſe and habit of goodneſſe: drinke is deſired, though drunkenneſſe be not, and company, and ſport, and all occaſions of the ſinne: and when to theſe, the deſires are carried with too much ſtrength (the man that ſhould be maſter of his deſires, and not a ſeruant to them) deſerues for his folly,

Verſ. 30.

Seneca. *Gradum errantiũ, tecta ipſa mobilia, &c.*

to heare drunkard. Hence *Salomons* deſcription, which in truth will not ſuite with any other drunkard, than this now ſpoken of: alas, if none be drunke but ſuch as haue loſt their legges, tongues, ſenſes, that lie tumbling in their owne vomite, and ſleeping in a guzle, what ſhould *Salomon* ſpeake of quarrels, bablings, &c. Such be as dead as a dorenaile, ring a bell in their eare they heare not, much leſſe can they ſpeake; ſcoffe them, rob them, ſmite them, ſpurne them, they ſtirre not, much leſſe quarrell: only its your mannerly, ſober Methodicall drunkard, that drinkes by the houre, and can tell the clocke, that drinkes by meaſure, and by rule, firſt ſo much Ale, then ſuch a quantitie of Beere, then of Sack, then of Renniſh, then back againe from Wine to Ale, from Ale to Beere, till the raines be cleanſed, the liuer cooled, the ſtomacke ſet vpright, and heate and moyſture brought vnto a iuſt and euen temper: its he that *Salomon* ſpeakes of, hee (I ſay) that when he likes not his hoſt, hath legges to goe to another houſe, and wit to iudge of the beſt Brewer; nay, skill to brew himſelfe, helpe him but to the ſimples, and let him alone for the compoſition: he knowes his proportions, for wine, for ſugar, for ſpring-water, Roſe-water, and the other ingredients: nay, if the houſe be not worth an Iuybuſh, let him haue his tooles about him, Nutmegs, Roſemary, Tobacco, with other the appurtenances, and hee knowes how of puddle ale, to make a cup of Engliſh wine, and when he hath brewed, he hath as great a gift in drinking, iuſt ſo much as will make him heartie, cheerfull, wittie, healthfull, and no more: this is the man that *Salomon* ſpeakes of, a man of meaſures, and mixtures, as one of his words import.

V. Plin. Cenſure of Torquat. vbi ſupra.

Theres an art of drinking, ſaith the ſame Pluie.

Why but (ſaith the Tipler, (for now he ſpeakes) if *Salomon* ſpeake againſt this regular drinking, he ſpeakes beſides the booke; the vertue of wine (ſay the like of other liquors) is great, if a man haue skill how to chooſe it, by its colour, taſte, motion, &c. and will (if not receiued to ſurfet) giue much content, and refreſhing; this is knowne, I finde it, I feele it, I perceiue it doth me good, and Ile beleeue my owne eyes, and taſte, before tenne *Salomons*. *Salomon* anſwers

ſwers this: Well (ſaith he) be not deceiued with ſhewes and ſhadowes; a man may be drunke, though his eyes be not out, and may be deceiued though his eyes be in too: all is not gold that gliſters, all is not paid that is promiſed; wine promiſeth much for the preſent, but it will deceiue thee in the end; it promiſeth health, but it paies ſickneſſe; it promiſeth comfort, but thou ſhalt finde ſorrow; it promiſeth helpe, but thou ſhalt receiue hurt; tis a poyſoned potion, an *Amphiſbæna*, it bites both waies (hereafter, and now too) and carries its ſting with it, for all its ſmiling and flattering face. And thus *Salomon* hath ſilenced the pratler, and made way to his other arguments, which more immediatly reſpect the ſoule: be not wearie if I draw you after him a little further. Verſ. 31. Verſ. 32. *Per ſe ſupplicia ebrietas.* Chryſ.

Thine eyes (ſaith he) &c, follow three companions of this ſinne: the firſt is impuritie, and this is euer one. *Venus* comes out of the froth of this Sea: I will neuer beleeue that chaſtitie euer ſlept in the drunkards bed; nay, this ſinne fils the heart, and eye, (both eyes) if not the life with horrible filthineſſe, naturall, vnnaturall, any: this is ſo cleere a truth, that darkneſſe it ſelfe ſaw and confeſt it. Verſ. 33. *Nunquam ego ebrium, caſtum putabo, &c.* Hier. in Tit.

Secondly, his heart (to paſſe to the ſecond companion) belcheth out peruerſe and crooked things, things farre from truth, piety, reaſon, modeſty: oh the beaſtlineſſe that ſmoaks out of ſuch a mouth! a man would thinke that the Diuell himſelfe ſhould bluſh to heare his child talke, how doth his mouth runne ouer with lyes, againſt both Chriſtians, and Preachers? What ſpeakes he leſſe than whoredomes, Adulteries, Inceſts, at euery word? heare two, or three talke, when ſomewhat whitled, and you would change the Lycaonians language, and ſay, Diuels are come vp in the likeneſſe of men. Acts 14.

Yet we are not at an end: exceſſiue drinking hath a third companion, and thats ſenſeleſneſſe, both of one place and caſe. For the firſt, lay a drunkard in the ſeas, ſet him on a tree, or maſt, tis al one to him, he conſiders nothing, but (as if the prouerbe, A drunken man neuer takes harme, were good ſcripture) Verſ. 34. 35.

ſcripture)he takes little care what way hee goes in the dark, what bridges hee paſſes ouer, what hedges hee lies vnder, what falls he catcheth, how hee breakes and knockes himſelfe: and for the ſecond, he little feeles what for the preſent is done,and therefore for the future is no way bettered; hee forgets his pouertie, by that time hee hath gotten a penny; the whip, by that time his doublet is on; the ſtockes, by that time his foote is out,and therefore the next iourney he makes is to the Alehouſe againe. To conclude, conſtrue thoſe two laſt verſes how you will, two things are cleere: firſt, that this drinking is a beſotting ſinne, howſoeuer it makes one ſometimes as ſicke as euer was Seaman (as ſome alſo expound theſe words) and expoſe him to a thouſand perils,yet is he neuer the wiſer afterward.

He loſeth yeſterday paſt, and to morrow to come,ſaith *Plin.*

Piſcat. in Prou. 23.

Secondly,that this Dropſilike diſeaſe is almoſt incurable, partly becauſe a man herein ſees not himſelfe,and knowes not what to repent of when he is ſober(it being a taske almoſt inuinſible to make him owne thoſe words and behauiours,when he is ſober,which in his pots he was author of) and partly becauſe this diſeaſe ſtill growes vpon him like a Dropſie, and meanes to liue(though hee dye)being as one ſaith, an inſatiable couetouſneſſe, as that is an vnſatiable drunkenneſſe.

Chryſoſt.

And thus *Salomon* hath proued our poynt, and yeelded this concluſion; Abuſiue drinking is a dangerous ſinne: dangerous to body,dangerous to ſoule, dangerous in its effects, dangerous in its companions, dangerous in this life, dangerous in the life to come. After this moſt wiſe writer, it were worth the while,to heare our moſt loftie Orator declaime vpon the ſame theme, telling vs how preiudiciall to labour,libertie,liuelihood,and life it ſelfe it is: but I ſhould be too too tedious, and therefore I reſt in that which hath been already ſpoken in the opening of the text, and poſt now to ſome application.

Vſe 1. Is this a ſinne ſo dangerfull? then muſt the conſideration hereof humble vs, and bring vs on our knees,both all and ſome: firſt, all of vs haue reaſon to take to heart this ſinne,

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that hath drowned many, and threatens all; a ſinne odious and lothſome in any, but in vs (who haue ſo much light, ſo many lawes of God and man againſt it) moſt vnſufferable. Well, for the better quelling of our pride and ſecuritie, let vs firſt ſee when drinke is abuſed: ſecondly, what the kinds: thirdly, what the degrees of thoſe abuſes be. And this done, let vs reflect vpon our ſelues, and ſee how farre this ſinne trenches into this our Countrey.

Beſides, *Fedius inebriatur, ſobrietatem fronte pretendens.* Saluian.

The firſt we thus briefly diſpatch: Drink is then abuſed, when it is not vſed in that order, to thoſe ends for which it was appoynted. The ends were: firſt, vtmoſt, Gods glorie: ſecondly, neere hand, mans good in preſeruing nature, and fitting man to all required ſeruices (both in his generall, and ſpeciall calling:) when therefore tis ſo vſed, that neither is God glorified, nor nature relieued, nor the receiuer fitted to honeſt imployments, nor (in ſhort) any ſuch end propoſed and proiected (but the contrary) it is abuſed.

For the ſecond, the abuſe may be cõmitted many waies, as vice is manifold, vertue vniforme: firſt, when there is an error in the matter, men drinking that, which hath no fitnes in its nature to nouriſh and ſuſtaine ours, either by qualifying heate, or helping moyſture; nor was euer indeed appointed of God for ſuch a purpoſe: ſuch was ° blood (in ſome ſort) among the Heathen, when they drunk it, as you would in ſome caſes) milk frõ the Cow or Goat: ſuch were other mixtures, and potions taken onely for the enraging and ſtrengthning of luſt: and to this head, if Tobacco (as it is vſed by the moſt) were referred, I thinke it were no error. Adde to this another error in matter (if not in reſpect of the obiect ſimply, yet in a reference to the ſubiect) and that is, when men without regard of yeeres, or ſtrength, or conſtitution, powre in, that which is too hot and big for them.

° Firſt, that many people did vſe raw, life-blood in this ſort, the ſtories and Poets euery where witnes. Secondly, that God (Geneſis 9. 4.) alludes to ſuch a practice, ſeems to me more than probable (ſee learnedly for this, *Sanct. in Act.* 15.) Thirdly, that either Gen. 9. or Act. 15. ſhould deny Chriſtians all vſe of blood for food, I cannot be perſwaded to thinke: but *hæc obiter.*

So is the firſt error: the ſecond is committed in the meaſure of drinking, when a man exceeds: firſt, his ſtrength and braines: ſecondly, his purſe and means, at leaſt Gods allowance: thirdly, when he lauiſhes out his time, & ſits too long at it, &c. and (to be briefe) whẽ his meaſures are vnmeaſurable.

Menſuras ſine menſura. Aug. de verb. Apoſt. Serm. 4.

The third errour is in the manner, chiefly when men be prophane against God in the vse of his creatures, not seeing the Lord, yet dishonouring him, and spicing their cups with oaths sometimes, sometimes with words of prayer and scripture, which sound most ill fauouredly in a drunkards mouth, as *Salomon* tels vs.

Prou. 26. 9.

Secondly, when towards men they become vnmanlike and vnciuill, so farre from remembring (amidst their bowels) the affliction of *Ioseph*, as that they forget the nature and flesh they are cloathed withall, cease to be men, suffer themselues to be transformed by this *Circe* (drinke) into swine, shewing as little manners one towards another, as such creatures doe, and no better.

Amos 6.

Thirdly, when in respect of themselues, they haue no command ouer their affections, so farre from putting a knife to their owne throat (when they haue taken enough) as that they be ready to place it in a Tapsters belly (if he offer to set bounds to their throats, and will fetch no more) at least they vnblesse themselues, when meanes, and time and company will not permit a sacrifice to their *Bacchus*, to their belly.

Prou. 23. 2.

4 The fourth error is in the end, when Gods ends bee not thought vpon, but the contrary, when they drinke not to serue God and to set vp him, but to other purposes, to wit, that so they may lay their consciences on sleepe, drinke and driue out the threats of the word, the thoughts of death, saying in the Epicures words and a beasts language, Let vs eate, drinke, to morrow we shall dye.

Vox pecudis non hominis. Tull. in Tusc.

Secondly, when they drinke not for strength, but lust, and pride, to shew how full of Satan they be, and how neere to swine.

Thirdly, when they drinke, not to be seruiceable to mankinde, but to abuse their brethren, to lay others vnder table, to satisfie reuenge, to discouer others secrets, to picke others purses, &c.

And for the waies and meanes, how, and whereby drinke comes to be abused, so much only in regard of haste.

3 Now followeth the third thing, the degrees namely of these

theſe abuſed drinkings: and here we meane not to enter into the myſteries of this black art, nor ſpend time in particularizing the ſeuerall orders and degrees of theſe profeſſors, as ſome others haue done, but only content our ſelues with thus much. Firſt, there is no man liuing but failes in ſome of the named particulars, yet ſecondly there is a differennce: theſe abuſes and corruptions raigne in ſome, that is, they be ordinary, they bee affected, they be iuſtified, at leaſt ſecretly allowed. Secondly, they bee mortified in others, that is, ſome men doe not ordinarily (nay not once perhaps in an age) breake out into any groſſeneſſe, nor at any time allow themſelues in any exorbitancie; but they ſtriue againſt the ſinne, they deteſt it, they bewaile it in whomſoeuer, and it is an *Hazael* to their eyes: our ſpeech throughout is directed againſt the former degree of drunkenneſſe. Now ſeeing then we vnderſtand one another, and the particulars of this ſinne, doe but ſee (I paſſe to the ſecond thing mentioned) what reaſon we haue to tremble: for I demand, is not drink abuſed with vs? do we drink to God, to health, to ſtrength, to the Common-wealth? What? is there no failing with vs? in matter none? in manner none? in meaſure none? in the ends of drinking none? Or is this failing in the waine and muchwhat mortified? Oh that I could anſwere affirmatiuely! but alas I cannot: men drinke God out of their hearts, health out of their bodies, wit out of their heads, ſtrength out of their ioynts, wife and * children out of dores, the land and kingdome out of quiet, and plentie and threaten all with miſerie. A generall charge is nothing without particular inſtance, lets touch vpon the heads propoſed: and firſt, if wee begin with the matters abuſed, I am at a ſtand, and wot not well what to ſay, leſt in reprouing I become a teacher, as it fared with another in the like caſe: this I may ſay in groſſe, the Diuell is turned Brewer, Mountebank, and ſome Apothecaries are not his worſt drawers, who haue their cups of fornication alſo as well as the hoſteſſe of Babylon: one thing is in ſight and ſent, the whole land ſtinkes of it, vnleſſe it be where the brightnes of his Maieſtie diſ-

v. Table of drunkards.

As the Heathens diſtinguiſh between *ebrius* and *ebrioſus*.

2. King. 8.

* As the Ruſſians in Maſter *Ienkinſons* voyage.

v. Conuiual ſermon. *per Petroſ.*

pels the ſmoake, and that is Tobacco. Doe you euer thinke it was Gods meaning, that that hearbe ſhould be ſo ordinary a liquour or perfume, that euery Gentleman and beggar, euery Tapſter and Hoſtler, euery Carrier and Tinker, ſhould make a bricken of his body, and a chimney of his noſe? Oh the vanitie that that poore creature is ſubiect vnto: to what drudgery is it put, though Maieſtie it ſelfe hath ſpoken for its libertie?

What ſhould I ſpeake of particular drinkes? Is it not lamentable to ſee, how farre wee are fled from the Patriarkes water? If Heathens bewailed this, ſhould not Chriſtians? What a thing is this that children be halfe killed before they are borne, with diſtempered drinkes (as one more iuſtly, than fitly, vpon the occaſion of *Samſons* diet complaines.) What a griefe to ſee how euery boy and girle now adds fire to fire, and be all for the ſtrongeſt: the ſtrongeſt Ales, the ſtrongeſt Beeres, the ſtrongeſt Wines, the hotteſt ſpices. Are not our ſwaggerers like to doe their countrey ſeruice one day, who without ſcalding can powre downe cups of your hotteſt waters, and drinke more ſpirits in a night, than their fleſh and braines be worth? Verily here is an abuſe, a great abuſe thus to diſcontent nature, that is content with ſo little. But as yet wee be but in the hauen; if wee lanch into the deepe, wee ſhall meete with Sea-monſters: for come to the meaſure of mens drinking, and what meaſure finde you? no time is long enough for this peece of ſeruice, not the day, not the night, not many, not any: men haue nailed their eares to the doores of a Tauerne, they haue agreed with Satan; Maſter it is good being heere, lets build; there they liue, nay dye daily ſaid a good Biſhop, and excellent Preacher. Come to a mans houſe, and where is hee? his wife knowes not: aske the ſeruants, they know not; when will hee be at home? they cannot ſhew you; yes they can, but they bluſh to ſpeake: forſooth the matter is this; ther's his houſe, but his dwelling is at the Alehouſe, and when all his money is ſpent, if then his wife will fetch him home with a lanthorne, and his men in a barrow, he comes with as much

St. W. R. hiſto.

Satis eſt populis fluuiúſque, cereſque. Lucan. 4. Pharſ.

Chryſoſt. in Gen. 9. *Quotidie moriuntur, &c.*

ſenſe

ſenſe as *Micols* Image had; elſe Sunne and Moone goe ouer his head, till hee hath ſlept himſelfe ſober, and watched himſelfe drunken. Againe, there be (how many can you tel)? who know no calling at all, but to ſuruay the high-waies to the Inne, to giue the watch-word, who makes the beſt, and to deuiſe new waies and wagers in quaffing.

No coſt is too much, that is beſtowed vpon an Ale-poſte, great is this *Diana* of the Epheſians; men will maintaine this trade, as farre as euer *Demetrius* his, as farre as euer *Ionathan* would ſupport his deareſt *Dauid* to their bow and ſword. If they haue a groat, it burnes in the purſe, till it bee drowned in drinke; if gold, they change it; if plate, they pawne it; away goes all, to the coates on their backs, rather than they will ſcante (as they ſay) their belly; nay, if they had a iewell as rich as ten Lordſhips, or as that of that vnwomanlike-ſwaggerer, the throat ſhould haue it. How often haue I ſeene vermine ſucking the drunkards bloud as faſt, as hee that of the grape and mault; yet would hee not leaue his holte, nor looſe his draught.

2. 1. Sam. 18. *Cleopatra.*

What is ſaid of theſe, may alſo of the third. Oh that I in ſpeaking, you in hearing, could mourne for it as we ought, I meane at that ſhamefull conqueſt, which drinke gets ouer our owne fleſh; when did the Sunne euer ſee ſome men ſober? how are our townes peſtered, and wayes ſtrowed with theſe filthes? Oh the drunkenneſſe that is in one day in this land at ſome Faire or Market to be ſeene? Goe but to the townes end where a Faire is kept, and there they lye, as if ſome field had bin fought: here lies a hat, there lies a cloake, here a man, there a youth, there (alas for woe) a woman, nay, a ſwine with a womans face; goe into the back lanes, and there you haue them among froggs and toads, their fitteſt matches; goe into an Inne, and what roome is free; no hoſpitall yelds ſo pitifull a ſight, no dunghill ſo filthy a ſmell, vah, vah, vah, you would ſinke to ſee and ſmell, what from me you ſhall not heare; Oh Lord, it is thy vnſpeakable mercy, that a land ſo ſicke of drinke, doth not ſpew vs all out.

Ebria muliere nihil turpius. Chryſ.

But this is not all, men faile in the manner, as well as in

the meaſure. Faile, firſt, againſt themſelues, louing drinke, as they ſhould doe God, aboue all, aboue wealth, health, credit, child, wife, life, heauen, ſaluation, all calling for that as the Pope for his diſh, euen in diſpite of heauen.

Balu. in Iud. 3.

Faile (ſecondly) towards others in point of Chriſtianitie, ſhall I ſay? nay, in ciuilities and humanities. *Salomon* in deſcribing a mad-man, fitly points out the drunkard, who is but a voluntary Bedlem; nay, diuell; he caſts fier, arrowes, ſwords, all in ieſt and ſport, this the generall; for particulars, I cannot be excuſed, if I ſhal pollute this aire with the report of their out-rages, Oh what horſe-play? what mad baſe, brutiſh behauiours paſſe betweene cups? what contempts are there and then vttered, againſt all authoritie? It is a ſmall matter to fit vpon their Pariſh Prieſts (as thoſe hogs-heads terme him). In ſuch a meeting, they will viſit a whole Dioceſſe and Prouince: nay, the ſageſt Iudge, the graueſt Counſellor, and greateſt Peere in the land, muſt doe ſeruice to their court, and be ſummoned before the Ale-bench: nor will they ſtay here; when they haue huſt their ſmoake into the face of theſe, they will haue a health to Prince *Charles*, to King *Iames*, and what not for the honour of England? Shall I tell you? when I ſee his Maieſties picture hanged vp for a ſigne, me thinkes it mooues me a little; but more to ſee him ſet behind the table in the hall, there to welcome the gueſts, and to be an eye-witneſſe (as it were) of their beaſtlineſſe: but when I thinke of the ſtrange ſaucineſſe of baſe vermine, in toſſing the name of his moſt excellent Maieſtie in their foaming mouthes, and in daring to make that a ſhooing-horne to draw on drinke, by drinking healths to him; I cannot be in charitie with the places that permit this; with the perſons that pardon this, much leſſe with ſuch belialiſts as practiſe this. But now when we paſſe from men to God, and ſee how the name of the Lord is pierced, it would make a dumbe man ſpeak, a dead man almoſt to quake. Did you neuer heare how *Cæſar* was vſed in the Senat-houſe? if not, yet you know how a kennell of hounds will fall vpon the poore Hare; one ketcheth the head, another the legge, a third the throat,

Prou. 26. So *Chryſ.* and *Baſil* call him.

Videas alios pocula in tela vertentes, ſcyphum in faciem conuiuæ iacere, &c. Hier. in tit. c. 1.

Accuſationis occaſio eſt adiuramentum per regem frequentiùs non bibiſſe. Hier. Vbi ſupra.

throat, and amongſt them ſhee is torne in pieces; euen ſo theſe helliſh miſcreants, theſe bodily, and viſible diuels, hauing their tongues fired and edged from hell, fall vpon the Lord Ieſus; one cries, Wounds; another, Bloud; a third, Heart; a fourth, Body; a fifth, Soule; and neuer leaue ſtabbing, and tearing with their ſtings, till no whole place bee left. Oh miſerie, Oh wickedneſſe, what ſhall I ſay? oh that euer any that wore Chriſts badge, and bore his name, ſhould thus riſe againſt him.

Haue we yet done? I would we had: but we ſhoote at a wrong marke in drinking, ſo wide are we. Our aime ſhould be Gods glory: but many drinke to this end, that they may the eaſier forget God, forget him in his threats which ſtick in their ſoules after ſermon; forget him in his iudgemẽts, which haue taken hold of ſome of their companions; they drinke, to the end they may drowne conſcience, and put off all thoughts of death and iudgement, to the end they may harten and harden themſelues againſt all the meſſages of God, and make themſelues both to know and moue at Gods own words, as in this Propheſie we find afterwards; how many a mans heart can tell him, that this hath been one of his ſpeciall errands to the cup?

קרי &c. Chap. 28, ſo I conceiue our verſe there after good Authors, old and new.

Secondly, our aime ſhould be the repairing of nature, and fitting of our ſelues to all due employments: but woe to vs (to many of vs), we drinke for luſt, not for ſtrength, Eccleſ. 10. wee burden nature, and oppreſſe our ſelues againſt the rule, Luke 21. we doe not helpe our ſelues, and enliuen our ſpirits.

Thirdly, our aime ſhould be the common good, but wee drinke to the common hurt: the commonwealth looſes a member by our drinking; nay hereby many wits and bodies are made vnſauory ſalt, ſuch as can marre any ſoyle, but mend none; doubtleſſe our brethren receiue much hurt by our drinking, ſome in their braines, whileſt they are made giddie; ſome in their eſtates, whileſt they are called from their calling; ſome in their names, whileſt they bee buckt with drinke, and then laid out to bee Sunn'd and ſcornd; ſome in their chaſtitie, whileſt their fellowes vſe them, as

Lots

Amongſt the Lai. after *Platoes* rule, &c.

Lots daughters him; ſome in their proiects, whileſt drinke is made but a *Dalilah* (as in ſome ſtates it hath been) to know their ſecrets; ſome in their eſtates, whileſt they are couſoned by play or bargaine, ſome (to make end) in their life, whileſt *Amnons* mirth is the watch-word to the murtherer.

Hitherto the caſe goes hard with vs, when there is no abuſe (in this kind) but wee are guilty off. There is but one thing now left for our reliefe, and that is, if theſe abuſes bee now mortified: now dying, and are they ſo? bleſſed be God.

V. ſtatue 40. Iacob.

Our Lawes ſmite in ſome meaſure at the ſinne, and ſeeke the preuenting of ſundry diſorders, for time, place, meaſure, &c. But where is execution? where is the cure? the ſinne liues ſtill; nay, reignes; nay, growes into practice and credit daily. Heretofore it was a ſtrange ſight to ſee a drunken man, now it is no newes; heretofore it was the ſinne of Tinkers, Hoſtlers, Beggars, &c. now of Farmers, Eſquires, Knights, &c. heretofore *Pauls* ſpeech was currant, they that are drunken, are drunken in the night; now they feare not the light, the Sun-ſhine; heretofore *Peters* argument was more than probable; theſe are not drunke, for it is but the third hower of the daw; now men are growne ſuch husbands, as that by that time, they will returne their ſtocks, and haue their braines crowing before day.

1. Theſ. 5.

Act. 2.

Now then in the middeſt of all theſe threatning ſinnes, and fearefull prouocations, ſhall we be feareleſſe? ſhall wee now (when the Lord begins to viſit) come in with an *omnia bene?* no, no; theſe things cannot be hid, muſt not bee diſſembled, but muſt draw ſome teares from our eyes, ſome ſighes from our ſoules, ſome prayers from our hearts; wee muſt flie to heauen with petitions, leſt theſe crying abuſes preuent vs, and get a grant of iudgement againſt vs firſt; drinkings in mens butteries call for vengeance, drinkings in ale-houſes call for vengeance; drinkings of old, of young, of rich, of poore; drinkings in our Townes, Cities, in all corners, in all ſorts call for vengeance; you that be ſober, godly, &c. you that haue acquaintance and acceptance with God, ſtand in the gap, lift vp a prayer, call, cry for mercy, ſay,

Lord

Lord ſpare thine inheritance, ſpare our Townes, our land, our people. Oh you, you muſt be drunken with teares for this drunken age, elſe God will goe on to make the earth more drunke with raine, and well we eſcape, if the ſword bee not made drunke with our bloud.

As for the ſecond ſort (whom in ſpeciall this concernes) let mee ſpeake to them in *Ioels* words; Awake yee drunkards; nay all yee abuſers of drinke (though not to worſt drunkenneſſe), all yee who imploy your wits, to find out new drinks, as *Anah* mules, and proclaime rewards (like thoſe old monſters) to him that can perfect your knowledge in this black art: all you who drinke one liquor, to draw on another; not to quench, but to encreaſe thirſt; not to qualifie, but to enkindle heate: all you who know none other calling, but to viſit Tauerns; who haue none other rule for time, but when company and drinke forſakes you; who haue none other meaſure but this, to fill the veſſell ſo full, that it runnes out at your very noſes, who keepe none other rule for expence but this, to ſpend all to the cloathes on your beds and backs: (to make end,) all you, who faile either in manner, or meaſure, or end of drinking in any groſſeneſſe, do you tremble at the woes that are gone forth againſt you (I meane) againſt your eſtates, againſt your bodies, againſt your ſoules, againſt you in this life, and againſt you in the life to come. Know you, that without repentance, *Paul* will bee found a true Prophet, *No drunkard ſhal inherit the kingdome of God:* and yet know withall, that vpon repentance, the Corinthians were both waſhed, and iuſtified; and therefore be no longer mockers, leſt your bonds and miſeries encreaſe; but turne your laughter into ſorrow, your feaſting into faſting; be reuenged of your ſelues, of your luſts, and meete your God, and make your peace whileſt now wee call, and you heare; and of this vſe ſo much.

Alex. in Plut. and ſome of the Emp. in *Suetan, &c.*

1. Cor. 6. 10. 11.

In the next place, we paſſe to inſtruction, and firſt for your owne priuate and particular, be affraid of this abuſiue, exceſſiue, vnſeaſonable drinking, eſpecially of that which is ſo frequent, and is euen naturalized, being once a ſtranger, I meane

Vſe 2. *Non comedit Germane bibis, tu non bibis Angle, Sed, &c.*

meane that ſwiniſh ſwilling, that makes ſicke the land; Oh feare that beſotting ſin that takes away the heart, eſpecially from God, againſt the firſt commandement; that idolatrous ſinne, that makes one worſhip the belly, in ſtead of God, againſt the ſecond: that blaſphemous and execrable ſinne, that makes a ieſt of Gods words, Gods name; that profane ſinne, which makes no difference of nights or daies, but moſt rages on the Sabbath; that wilde and vnruly ſinne, that knowes no Magiſtrate, no Miniſter, no Father, no King, no *Ceſar*; that murtherous ſinne, that kills more than the ſword, and feeds vpon fier; that adulterous ſinne, that fills all corners with whoredomes; that theeuiſh ſinne, that ſteales away mens time, purſes, wits; that robs the poore of his due, and throwes that, out of one ſwines noſe and mouth, and guts, that would refreſh a whole family; that ſlanderous ſin, that lades the world with tales and railings, againſt the hoaſt of the liuing God; that Atheiſticall ſinne, that beleeues no more the threats and promiſes of God, than if ſome couſoner had ſpoke them; that helliſh ſinne, that hardens and makes vp the heart againſt all repentings; that vnnaturall ſinne, that puts off al thoughts of ones family, ones ſelfe, and ſends him on grazing with *Nebuchadnezzar*; nay on ſwilling with hoggs and other ſwine; this ſinne, this vile ſinne, thus tranſcendent, doe you feare, doe you ſhunne, do ye abhorre, as hauing the ſeedes of it in your nature. But how ſhall we be able to auoide it? Firſt, do but dwell vpon the things deliuered, next obſerue theſe rules, which now I can but touch.

Rules and remedies againſt drunkenneſſe.

Firſt, mortifie your carnall affections, and (as *Salomon* ſpeakes it), put your knife to your throat; ſay, I could (but I will not) take more than is good, or is fit.

Secondly, ſhunne the occaſions of ſinne, (as *Salomon* giues direction in the fore-mentioned Chapter for ſome particulars, as for company and place in the twenty verſe; and in another, he forbids looking on the wine, and ſtaying at it) for this ſitting by it, and blowing ouer it, puts a man into the hands firſt (and afterwards vnder the power) of drunkennes.

Prou. 23. 2.

Thirdly,

Thirdly, heare *Paul* Epheſ. 5. 18. *Be not drunke* (ſaith hee), doe not ſouze your ſelues, no (would ſome ſwilbowle ſay) vnleſſe the drinke be right, nay (ſaith *Paul*) *though it be wine*; Oh, but that is very pleaſing, how ſhould one forbeare that? *be filled* (ſaith he) *with the ſpirit*; drinke liberally of Gods wine in his wine-ſeller and buttery; ſauour ſpiritual things, and then thou wilt clearely ſee, that ſpirituall wine as much excells naturall, as old doth new, and infinitely more: nay, (as *Ephraim* concludes) *I haue ſeene the Lord, and what haue I to doe with Idols?* ſo wilt thou ſay, I haue drunke of Gods dainties, and what haue I now to doe with puddle? Oh, but this diet is not ſo toothſome as wholſome: *Pauls* courſe is ſafe in deed: but there is no mirth, no comfort in it. Yes (ſaith *Paul*) this is the onely way to fill the heart with ioy, and the mouth with ſongs, and the houſe and ſoule with ſweete melody; and therefore if mirth be your marke, leaue exceſſe and drunkenneſſe, which hurts the mind, and makes heauy the heart, Luke 21. and fall to ſpirituall ordinances, to ſpirituall exerciſes, ſpirituall company, ſpirituall graces, and theſe will fil the heart with ioy, and yet not empty the purſe of coyne, as our Prophet after will tell you; after theſe directions, we might adde *Peters* counſell, Be watchfull and ſober; *Pauls* charge, Redeeme the time, and many ſuch like wholeſome receits, againſt this noyſome diſeaſe: but I cannot tarry, and therefore I paſſe from the generall to ſome particular inſtructions.

Epheſ. 5. 18. 19.

Cant. 2. 4.

Hoſ. 14. 8.

19.

Eſay 55. 1.

And firſt, ſuch perſons as trade in theſe commodities, and vent and vtter drinkes of many ſorts, are deepely engaged in this point; and (were there hope of doing good) they would be minded of their wickedneſſe, in entertaining traytors againſt God within their doores; and of their danger in ſuffering ſo much impietie to reſt within their gates. One ſinne of theft, one of periurie, is enough to rot the rafters, to grind the ſtones, to leuell with the ground the walles and roofe of any houſe. But, Oh the oathes, oh the lies, oh the thefts, oh the whoredomes, oh the numberleſſe and nameleſſe abominations that are committed in ſome Innes, ſome

Verſ. 3.

Zach. 5.

Tauerns, ſome Alehouſes: farre bee it from vs to blame a good calling, to accuſe the Innocent in that calling, wee doubt not but the Lord hath ſome, hath many in the world in Tauerns, Butteries, Sellers, Stables, &c. but (alas) we haue leſſe cauſe to doubt of what hath been ſaid, touching many of theſe places, too many of them are euen the nurſeries of all riot, exceſſe and idleneſſe, that make our land (I ſpeake it in the words of a very iudicious Diuine, and grounded Textman) another Sodome; and furniſh (yearely) our gayles and gallowſſes. But ſhould I ſpeake to theſe, I ſhould but ſpeed, as *Paul* at *Epheſus*, I ſhould be cried downe with, *Great is Diana*, after ſome one *Demetrius* had told the reſt of this occupation; *Sirs, ye know, that by this craft we haue our wealth.* Surely, feare of hauing their Signe pulled down, their licenſe called in, cannot preuaile with ſome; and therefore it bootes not vs to ſpeak. Onely to you (beloued) let me ſpeake a little touching your charges, you are not willing to haue me long now, in ſhort receiue me thus: you, amongſt you that loue the Lord, the Church, the ſtate, your ſelues, and people; helpe the Lord againſt the mighty; ſuppreſſe, nay, preuent this ſin in your owne houſes, let not a ſwine come into your parlors, ſit at your tables, lie in your ſheets; out with him, out with him, out with the man if he be a mooueable; if not, yet out with the drunkard, ſmite the ſinne, ſaue the man?

D. *Selat.* in 1. Theſ. 4. 11.

Acts 19.

Vſe 4.

Secondly, quench this fier and flame in your townes as much as lies in you: you that be Church-wardens preſent it, you that be Iurers endite it, you that be Counſtables and officers ſmite it; all, all, ſhoote at it, lay at it, as at a common enemy; tell me not he is a friend, a Gentlemans kinſ-man, a Gentleman that offends; hee is better and greater than any Gentleman, that is offended; learne to feare, to loue him: yea, learne a Norman diſtinction; when *William* the firſt, cenſured one that was both Biſhop of Bayens, and Earle of Kent, his Apologie to the plaintiffe Popeling was, that he did not meddle with the biſhop, but the Earle. Doe ye the like, let the Gentleman eſcape, but ſtocke the drunkard; meddle not with your friend and kinſman, but for all that, pay the drunkard;

V. Dan. & Stow in W. 1.

kard; if you doe not to your power, you ſhall haue *Ahabs* ſpeede, his faults ſhall be beaten vpon your backs. 1. King. 20. 42.

But moſt of all are ſuch as are within the commiſſion of peace, to be intreated in Gods name to remember him, themſelues, their countrey, their oathes, and to bend all their ſtrength and power againſt this monſter: and firſt let it pleaſe them to begin with themſelues, and to lay a law firſt vpon their owne appetites: that done, looke they to their owne butteries, which are (in ſome places) the very ſhops of Satan; and whence tis held (in ſome houſes) a diſgrace to the place to ſee a man returne ſober: tis very vnhandſome to ſweepe the court, not the chamber, (I meane) to purge the countrey, and not our owne houſes, ah euery corner there would bee rifled: nay ſuch gouernours muſt follow their people and charge, into others houſes too, and (if I miſtake not) they ſhall finde ſome of them ſometimes firſt and laſt in the Alehouſe: when they haue done with their owne, they ſhould ouer-look other houſes, other townes, yea the whole countrey, whoſe ſworne ſeruants they profeſſe themſelues to be. I may not be long now: what ſhall I ſay to you of this ranke? Is there any loue of God, any hatred of ſin, any zeale, any courage, any conſcience of an oath in you? away with drunkenneſſe out of your houſes, townes, liberties: downe with many Alehouſes, the very thrones of Satan, balke none, beare with none that offend. Say they be poore, in whoſe houſes the ſinne is practiſed, tis better that one or two ſhould loſe their gaine, than townes of men their wits & ſoules. Say they be great and rich that be drunk there, let them ſpeed thereafter as King *Richards* priſoner did, of what ſort ſoeuer they be; if they will be drunkards, let them drink of the drunkards cup, for here as much as any where impunitie doth harme; and heere (if any where) at any time let your zeale ſparkle, and indignation burne: now, now, at leaſt beſtirre you, when as our Market-townes (like that in another countrey) ſtand all almoſt of Brewhouſes, and Tipling houſes.

Non oportet vt vitia domus tuæ vltimus ſcias. Bern. de conſid. lib. 4.

King of Cyprus, *vid.* Holliſh. in Rich. 1. *Impunitas auctum parit, auctus exceſſum.* Bern. vbi ſupra. *V.* Boter. of Hamburg.

Laſtly, is bad drinking ſo dangerouſly wicked? then let Verſ. 5.

this be ſtil the Apology of the ſober and religious; let quaffers quarrell, rage, ſcoffe, threaten, curſe, lade thee with a thouſand cenſures, yet hold thou thine owne ſtill, pledge the diuell for none of them all. Oh but I ſhall be held vnkinde: Nay, rather charge them with vnkindnes, who tranſgreſſe the lawes of friendſhip, and exact torments in place of curteſies. What ſenſe is in it, that thou (to gratifie a beaſt) muſt hazard thy health, life, credit, ſoule, all? Oh but I ſhall be reputed vnciuill, and vnmannerly. Not ſo, vnleſſe it be with ſuch giddie braines, whoſe kindneſſe is but a dog-kindnes. A Spaniell in great loue to his maſter will leape vpon him, ſlabber his cloathes, lick his face: is it (I pray you) any inciuilitie to beate downe ſuch a curre? I tell thee, a dogge will not more defile thee than this drinking cattell will, vnleſſe thou beate them off. Oh but I do not ſpeake of thoſe beaſts, that muſt bee anſwered and haue right done them, in the ſame meaſure, geſture, courſe, &c. but of ſuch only as leaue you to your meaſure (ſo you will keepe a turne, and your time in pledging) is it any hurt to pledge ſuch? How pledge them? you miſtake if you thinke that we ſpeake againſt any true* ciuilitie, or other lawfulnes: but if you make the queſtion this, whether it be lawfull for a man to anſwere others in drinking, ſo long as hee doth neither make his ſtomacke too heauy, nor his head too light, you haue our anſwere already from *Eſay*, from *Salomon*: you may farther vnderſtand by S. *Peter*, that ſipping & bibbing is naught, as wel as ſtark ſtaring drunkenneſſe; and indeed one leades the way, and becomes Vſher to the other: Woe (ſaith *Eſay*) to him that is ſtrong to powre it in: Woe (ſaith *Salomon*) is hee that ſtaies by it, that lookes on, &c. If thou luſt to pledge the Lords Prophets in theſe woes, pledge good-fellows in their meaſures and challenges: if not ſo, learne ſtill to ſhape a peremptorie anſwer to an vnreaſonable demaund. But what if they begin a health to my betters, perhaps to the Kings Maieſtie, wherein alleageance will be challenged if I pledge not. What then? what then? I haue ſcarce patience to anſwere ſuch a queſtion: what? a matter of alleageance to pledge

* Yet ſtill with *Ambroſe* his caution in an other caſe to *Monica*: *Nec vlla occaſio ſe ingurgit indi detur ebrioſis.* Auguſt. Confeſſ. lib. 6. c. 1. οἰνοφλυγίαις, πότοις. &c. 1. Pet. 4. 3. *Qui modica ſpernit paulatim decidit.* *Aug. Confeſſ. lib. 9. cap. 8.* See how *Monica* came to be called *Meribibula.*

pledge a drunkard: me thinkes an officer were not worthy to were a gowne, that could brooke this alleageance. Oh that his Maiesty did but heare this language! But for thy selfe, say, I am too base a worme to tosse the sacred name of a King amidst cups, the Kings health is of too too high a price to bee put in a pot: say, *I will pray for the Kings health, and drinke for mine own. But I see you would haue an end, at least tis fit you should.

Bibamus pro salute imperatoris & qui non biberit sit reus in deuotione, said some of old. See *Ambr.* his answer, *de Hel. & ieiunio, &c.*

*The last Lord Chancellor, Apothegmes.

For conclusion, let vs (for a last vse) here see, and admire, and magnifie the patience of God, who in so great prouocations holds his hands. Oh (beloued) did we heare, and see and smell, and know whats done in some one Tauerne, some one Alehouse in this land, we would wonder that the earth could beare the house, or the Sunne endure to looke vpon it. But (alas) how many of these houses be there in some one towne? how many of these townes in some one shire? and so we might goe vpward.

Now the Lord of most glorious maiestie and infinit puritie, sees all, heares all, knowes all, and yet behold wee liue: nay, the Lord still causes heauen, earth, Sea, land, all creatures to wait vpon vs, and to bring vs in, all due prouision: nay now (this harueſt last) hee hath abounded in that blessing and graine, most which hath bin most abused to drink; here is patience, here is mercie, here is bountie. Lets stay here, and suffer our selues to lose our selues, in the meditation, and admiration of this wonderfulnes.

FINIS.